

A
PILL TO PURGE
OVT POPERY:

OR
A Catechisme for Romish
CATHOLIKES;

Shewing,

That Popery is contrary to the grounds of
the Catholike RELIGION, and that there-
fore Papists cannot bee good
CATHOLIKES.



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The Speakers. { *A weake Christian*
A Minister.

DIALOGVE I:
Christian:



*Among the diversities of opinions that are in the
world, how may I know which is the truth where to
I must cleave, and who are the true Church, and
true Catholikes?*

Minister. ^a Beleeue not euery spirit (that
is, euery doctrine, which men bragging of
the Spirit doe teach) but trie them whether they be of God
or no; ^b Examine all things, hold fast that which is good,

^a 1. Iohn 4.1. ^b 1. Thes. 5. 21.

C. *Whereby shall I trie them?*

M. By the Scriptures, Iohn 5. 39. Acts 17. 11.

C. *I am vnlearned, and the Scriptures are hard to be vnderstood.*

A. 2

M. There

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M. There are indeed many things in them, hard to be understood: 2. *Pet.* 3. 16. but such things as are necessary to be knowne of all to saluation, are plainly set downe, *Pro.* 8. 9. The meaning of which place is this:

The Word of God in points necessary to saluation, is easie vnto all that haue a desire vnto it. Turne to the places of Scripture, added to euery answere of the Catechisme, and you shall finde this to be most true.

C. Is there no other way and meanes, whereby to trie and know the truth and the true professors?

M. Yes; it may be done euen by the aforesaid grounds of Religion. Whatsoever doctrine is agreeable thereunto, is true, and to be receiued: but whatsoever is contrary to the same, is false, and to be reiected. As many as do sincerely and soundly imbrace, professe, and practise the same, they are the Catholike Church, (that is, parts and members of the Catholike Church) and true Catholikes indeed. But such as teach, professe, and practise things contrary thereunto, are not the true Church, nor true Catholikes.

C. The Papists say, that they onely are the true Church, and true Catholikes, and that we are not.

M. So the Iewes cried: ^a The Temple of the Lord: ^b We are the seede of Abraham: the children of God, ^a *Ierem.* 7. 4. ^b *Ioh.* 8. 33. 41.

But Christ told them they were the children of the deuil, *Iohn* 8. 44.

C. Are not the Papists then good Catholikes?

M. No: but rather grosse Heretikes.

C. What is an Heretike?

M. One that doth erre in any fundamental point of Christian Religion, and doth obstinately teach, maintaine, and defend the same.

C. Doe the Papists erre in the fundamentall points of Religion?

M. They doe teach and maintaine many false opinions, against the very grounds of Religion; as by and by shall be shewed in many particulars.

C. Ans

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C. Are all Papists then Hereticks?

M. No: for there are (no doubt) many of them that doe erre of simplicities and ignorance, and which would bee brought from their errors, if they had the meanes, namely, the Scriptures in their owne language, preaching, catechizing, and the like. We doe not therefore account them all Hereticks, but onely those before mentioned.

C. How doe you proue that they are not good Catholikes?

M. I proue it thus: They are good Catholikes which are of sound faith and good life, (*Aug. lib. quest. in Mat. Cap. 11.*) but Papists are neither of sound faith, nor good life: therefore they are no good Catholikes.

C. How doe you proue that they are not of sound faith?

M. Euen by the Apostles Creed (which may serue instead of a rule, wherevnto the faith of all men ought to agree) contrary whereunto they teach many things.

C. Shew me wherein?

M. The Creed is a confession of Faith, containing the summe of the Gospell, and of such things as are necessary to be beleueed of all that will be saued. They haue deuised many other new Articles of Faith, besides, and contrarie to the Articles of the Apostles Creed: which they hold necessarily to be beleueed of all that will be saued: As namely, Indulgences, and a treasure of Saints merits, the seall presence, the Popes Supremacie, Purgatorie, and such like. In the Councell of Trent, the curse *Anathema* is pronounced vpon all such as deny these or any of them, Master *Perkins* first vol. Page 621. The Creed teacheth what euery one in particular is to know and beleue: and a true faith cannot stand without certaine knowledge. The Papists maintaine an implicite, or an ignorant faith; namely, that it is enough to beleue as the Church beleueth: though they know not what the Church is, nor what the Church beleueth. And they commend this faith by the example of an old deuout father, a Colliar, who beeing tempted of the Deuill, and as-

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ked how he beleueed; answered, That he beleueed as the Church beleueed: being asked againe how the Church beleueed, he answered, As I beleue: whereupon the Diuell (as they say) was faine to depart.

C. It should seeme it was but a simple Diuell: for if hee had bene wise, he would haue asked him this question; what if the Church beleue that thou art a foole; what would the Colliar thinke you haue answered then?

M. I thinke he would haue said nothing; for if he should haue said, I beleue so too, the Diuell might then haue begged him for a foole indeed. And yet such fooles are the simple and ignorant Papists, which content themselues with this kind of faith: for thus one may reason with them; You are to beleue as the Church beleueeth; but the Church beleuees that you are fooles: therefore you are to beleue so too. This their implicite faith, euery one of himselfe may haue. The Diuels in some sence may be said to haue a better faith then this: for they know what is contained in the Scriptures, and beleue it to be true, *Mat. 4. 6. Iam. 2. 19.* This fond and ridiculous kind of faith, is a notable meane to nuzzle people in blindness, superstition, and perpetuall ignorance. Again, Faith is a certaine and true perswasion of the heart, whereby we are perswaded, and in some measure assured of the forgiuenesse of our sinnes, and eternall saluation. The Papists say, it is presumption to bee assured of saluation, and will haue men to doubt thereof: the which is contrary to the nature of true faith. They call the certainty of remission of sinnes, a faithlesse perswasion: and the faith of diuels, not of Apostles, *Concil. Trid. Sess. 6. cap. 9. 13, 13. Rhem. Annot. 1. Cor. 9. Sess. 9.*

DIALOGVE 2.

C. Shew me, I pray you, what things in particular they teach contrary to any Article of the Creed?

M. I could

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M. I could shew you many, but I feare that then I should be tedious to you: I will therefore set downe onely the chiefest. In the second & third Article is described and set forth vnto vs, both the person and office of our Mediator, namely, that he is both God and man, a Prophet, Priest, and King.

Concerning his Person, although in words they confesse him to be God and man, yet in deed they deny it: for they ascribe to him a body inuisible and infinite: they teach that he is corporally present in infinite places at once, which is proper onely to God, and contrarie to the nature of a true body. And so in effect they doe euen deny his Man-hood. The Sonne of God is called Iesus, because hee is a Sauour, yea the onely and perfect Sauour which saueth vs from our finnes: That is, hath deliuered vs not only from the blame, or guiltinesse, but fully also from the punishment due to our finnes, *Mat. 1. 21. Acts 4. 12. Heb. 7. 25.*

The Papists teach, that there must also some satisfaction of our owne come to make vp our perfect Redemption, *Concil. Trid. Sess. 14. 6. 8. Can. 11. 15.* They will not be saued only by Iesus Christ, but by the merits also of Saints, their owne merits, Popes pardons, &c. yea, they ascribe that to others, which is proper to Christ alone, and so consequently make them their Sauours. As for example.

They ascribe to *S^t. Francis* the same titles, properties, power, and the very same office due to Iesus Christ, and in all respects they make him like to Christ: whatsoever Christ did, that (as they say) did *S. Francis*. And what is this in effect, but to make him their Sauour? That they doe ascribe the former things to *S. Francis*, is to bee seene in a booke written on purpose, to shew the conformitty betweene him and Christ, called *The conformity of Francis*, the which hath bin confirmed by the authority of the Church of Rome. *Pope Gregory the Ninth*, enioined the faithfull to hold, and firmly to beleue the things taught in the said booke concerning *S. Francis*, and that he should be punished as an Hereticke, that would thinke the contrary. *Confor. F. 2. lib. 1. Fol. 3.*

C. To whom else doe they ascribe that which is proper to Iesus Christ?

M. To the Virgin *Mary*. They describe her nature by her name (*Maria*), consisting of five letters, and these (as they say) doe import the five offices to be exercised by her toward vs. The first is *Maternitatis*, of Mother-hood: signified by the letter *M*: for shee (as they say) is the Mother of mercy, through whom we obtaine mercy. Her second office is *Conservationis*, of conseruing the treasure of God: signified by the letter *A*: which representeth *Arcam thesauri*, the chest of treasure: for in her, as they say, we shall find an infinite treasure of the wisdom and grace of God. Her third office is, *Directionis & gubernationis*, of direction and gouerning by example of her life. This is imported by the letter *R*. and therefore she is named *Regina*, the Queene. Her fourth office is, *Iaculationis & repulsionis inimicorum*, of flinging and repelling backe of enemies: signified by the letter *I*: and therefore they pray thus to her; *Tu nos ab hoste protege, & bona mortis suscipe*. Protect thou vs from the enemy, and receiue vs at the houre of death.

Her last office is, *Aduocationis*, of Aduocation, imported by the letter *A*. From whence they pray thus: O our Aduocate, turne thy mercifull eyes vnto vs. And what doe they herein, but euen place her in the roome of Iesus, and make her their Sauiour? These be the very words of Frier *Iohn Vignerus*, (a Doctor, yea, and a publike professor of Diuinity among them) in his Institutions to his Catholike Theologie, Cap. 20. Sect. 9. Fol. 214. And herein he is like to such as can make hels to sound, euen what pleaseth their phantastickall braine, and as best may feed their superstitious humours.

Further they say, That she is the originall of our saluation, the recouerer of grace and forgiveness, our hope, our saluation resurrection, &c. yea, that to her it is giuen to bruiſe the Serpents head, that she hath done it, and procured that peace betweene God and man, which no man could procure, *Vignerus ibid. 214. 215. Conſor. Frn. in conclus. Lib. 1.* Is not this to make her a Sauiour?

C. Surely

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C. Surely yes, and I thinke it most horrible blasphemy.

M. Account you this blasphemy? what say you then to that which *Carolus Scribanus*, a Iesuite, hath written of her? As namely, First, that the milke of *Mary* may come into comparison with the blood of Christ. Secondly, that the Christian mans Faith may lawfully take hold on both as well as one. Thirdly, that the best compound for a sicke soule, is to mixe together her milke and Christs blood. Fourthly, that the sins and spirituall diseases of the soule, are cured aswell by her milke, as by his Blood. Fifthly, that her milke and the merit and vertue of it, is more precious and excellent then Christs blood. These most horrible blasphemies, with many such like, are to be found in the aforesaid Iesuites booke which *M. C.* hath put into English, and sufficiently answered, calling it (*The Iesuites Gospell.*) Besides all these things, in a booke called the Ladies Psalter, they haue put out the word Lord, and put in the word Lady. As for example, *Psalme 110. 1.*

The Lord said vnto our Lady, Sit thou mother at my right hand, &c. The like they doe in the rest of the Psalmes. And is not this good stuffe, thinke you?

C. These Bookes were written long agoe, and it may be that they are now reiected by the Papiſts.

M. The latter of them was indeede written long agoe, but is not reiected, but stands vncontrouled, or rather defended by the Iesuites, and those of the principall. The former was written but lately. And whereas both the Author and his booke (as *M. C.* saith) deserued the fire and halter, it was so farre fro being misliked in the Romane Sinagogue, or any way censured, that the booke hath bin reprinted, and the Author and his booke stand enrowled, approued, and commended (in their great Volumes set out for that purpose) for good and Catholike. As they place *S^t. Francis* and the *Virgin Mary* in Christs roome, so doe they the Pope also: ascribing that to him, which is proper vnto Iesus Christ, and may not (without blasphemy) be ascribed to any creature. They say that the Pope is the Sun; The Church the Moone.

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The Pope is the Bridegroom: the Church the Bride. The Pope is the head: the Church the body. And what is this, but to place the Pope in the roome of Iesus Christ; and euen to say that the Pope is Christ? *Confor. F. 2. li. 2. fol. 10.* That they doe thus place *S. Francis*, the Virgin *Mary*, and the Pope in Christs roome, and so make them Sauours, is more at large, and sufficiently proued (out of their owne writers) in a little Treatise (set forth by *M. Thomas Rogers*, in the yecre 1589, intituled, *An historical Dialogue of Antichrist and Popery.*

DIALOGUE. 3.

C. *Hitherto you haue shewed, how the Sonne of God is called Iesus, because he is a Sauiour, and how the Papists do place others in his roomes. Now shew me also why he is called Christ, & what that title signifieth.*

M. Christ signifieth, Anointed; which title setteth forth his office: namely, that he is our only true Prophet, Priest, & King.

C. *Doe they teach any thing contrary hereunto?*

M. They doe euen denie this Office of his, and so consequently deny the fruits of his comming in the flesh, *1. Iob. 4. 3.*

C. *Shew me wherein they deny his Office.*

M. Christ is a Prophet to teach his Church, and to reueale the will of God vnto vs, to whom all are to hearken, *Mat. 17. 5. Iob. 10. 27. Act. 3. 23, 23.* And this he hath perfectly done in the Scriptures.

They preferre their owne blinde traditions before the Scriptures: they lay aside the Scriptures, accounting and calling them dumbe Iudges, A nose of Waxe, The blaekc Gospel, Inken diuinitie, &c. *Piggins Contr. 3. de Eccl. Hierarch. lib. 3. cap. 3.* A certeine Popish Doctor reasoning with *M. Tindal*, was not ashamed to say, that we were better to bee without Gods Law then the Popes. They likewise set vp Images to bee Lay-mens bookes, and so in all this they deny by consequence his Propheticall office. Christ is also a Priest, and that for euer, after the order of *Melchisedech*, *Heb. 7. 24.* And in this his Office he hath none to succeed him. They acknowledge not this, but maintaine still an outward and corporall Priesthood, to offer vp an outward Sacrifice, euen Christ

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Christ himselfe, *Rhem. an Heb. chap. 7. 7. Sect. 7. 8.*

C. If this were true, why then the Priest were become a Mediator betweene God and Christ: the which is most absurd, to thinke that any creature should be such a one.

M. It is indeed most absurd: and yet in the very Canon of the Masse they intimate thus much, when they request God to accept their gifts and offerings (namely, Christ himselfe offered) as he did the Sacrifices of *Abel* and *Noah*. And which is more absurd then this, (yea blasphemy for any to affirme) they (by their former doctrine) doe make the Priest to be more worthy in some respect, then Christ: for the person that doth offer a sacrifice, is of more worth & honour then the thing which he offereth; but the Priest (as they say) offereth vp Christ to God his Father: therefore the Priest that offereth him, is of more worth and honour than Christ, whom he offereth.

As Christ is a Priest, so Hee alone (and that but once for all) offered himselfe: and by his one offering once offered, hath made a full and perfect satisfaction for all our sinnes, so that now there remaineth no more offering for sinnes, *Heb. 9. 12, 14, 26, 10, 14, 18*. They teach, that in the Masse, there is dayly a Sacrifice offered for the sinnes both of the quick and the dead: and so they make Christs Sacrifice not to bee the perfect and onely Sacrifice of the New Testament, but set vp another in stead thereof.

C. They say that their sacrifice is not a new sacrifice, or another from Christs: but that it is the same.

M. The Author to the Hebrewes teacheth, that Christs sacrifice neither may, nor ought to be reiterated & repeated: for as it is but one, so it was but once offered. And this word (Once) he useth five severall times, *Heb. 7. 27, 9, 12, 26, 28, 30*.

C. They say that Christ indeed was offered but once after a bloody manner, but he is often offered after an unbloody manner.

M. This distinction of theirs hath no warrant out of Gods Word: nay rather it is directly against the Word: for *Heb. 9. 22*. it is said, Almost all things are by the Law, purged with blood:

bloud; and without shedding of bloud is no remission. From whence we may thus reason, Without shedding of bloud is no remission: but in the Masse is no shedding of bloud: therefore no remission. And therefore it is no sacrifice for sinne.

C. Though this their distinction be not to be found in the Scriptures, yet it is in the writings of the Fathers.

M. The Fathers indeed make mention of vnbloudy Sacrifices: but they hereby vnderstand not outward and bodily Sacrifices for sinne, but the Spirituall Sacrifices of Christians; and they so call them, in comparing them with the bloudy sacrifices of the Law, & with Christs bloudy Sacrifice.

C. The Papiſts doe not say that the Sacrifice of the Masse is an expiatorie, but an applicatorie Sacrifice: that is, it serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ already made.

M. Their doctrine is, that it is a Sacrifice propitiatory: that is available to obtaine (*ex opere operato*, by the very worke wrought) remission & pardon of all their finnes: yea, that it is available to obtaine all other benefits; as peace, health, and such like, *Concil. Trid. Sess. 22. Can. 3. Bellar. lib. 1. de Miss. cap. 25. lib. 2. cap. 3.* But let it be (as you say) that they account it but an applicatory sacrifice, yet this maketh nothing for them. The Sacrifices of the Law did serue to apply the vertue of Christs Crosse: and yet the Apostle excludeth them by this reason; that where there is remission of finnes, there is no more Sacrifice, *Heb. 10. 18.* Wherefore if the Apostles reason be good, it concludeth also against their Sacrifice applicatory. Againe, the Apostle teacheth, that therefore the Sacrifices of the Law are abolished by the death of Christ; because they were but shaddowes of good things to come, and could not make the offerers perfect, &c. *Heb. 10. 1, 2, 3.* And therefore, this kind of applying sacrifice (which they faine themselves) hath ceased. We need not now a Sacrifice for the application of Christs death: for Christ to that end hath appointed the preaching of the Word, and hath instituted Sacraments, whereby his death, with all the benefits thereof,

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are most fruitfully applied vnto vs, Gal. 3. 2. 1. Cor. 11. 26. Again, this their applying sacrifice, is against the nature of a Sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, & man giues something to God.

C. *The ancient Fathers used to call the Supper of the Lord, a Sacrifice: it should seeme therefore, that there is some sacrifice offered therein to God.*

M. It is true that they called it so: not that Christ is therein offered a Sacrifice to God, but in other respects. First, because that therein there was an offering and giuing of almes, bread, wine, &c. which are a spirituall Sacrifice. Secondly, they called the Sacrament, a Sacrifice, not properly, but figuratiuely: because there was therein a representation of that Sacrifice which was offered vpon the Crosse, and because it is a commemoration of Christs body, which he offered for vs, and of his blood which he shed for vs. Thirdly, It is called a Sacrifice, because it is an application of the Sacrifice offered vpon the Crosse, vnto our selues. Fourthly, It is so called, because of the sacrifice of prayers & thanksgiuings; and because in the Lords Supper we offered our selues vnto God to be consecrated vnto him, and serue him in body and soule.

C. *What is then your opinion of the Popish Masse?*

M. It is an abridgement of all Superstition and Idolatry: there is in it adoration directed to bread: there is (as they say) the body of Christ offered really in a sacrifice of propitiation: which was neuer offered but once with shedding of blood. There is adoration of stockes & stones, invocation of dead men, saying of Masses to the honor of Saints & Angels, worshipping of dead mens bones, & such like abominations.

C. *If the Masse be such an Idoll, and so contrary to Christs sacrifice, whence had it then its first beginning.*

M. The Masse had this originall: First, the Lords Supper was celebrated in most simple and plaine manner. Secondly, it began to admit some increase of ceremonies, especially the offrings for the dead, which was but a thanksgiuing for them, vntill

untill more then two hundred yeeres after Christ. Thirdly, prayers for the dead, got entrance into the Lords Supper about the yeere foure hundred: and then came in Purgatory, and the redemption of soules from thence by Masses, *M. Perkins 2. Vol. 554. 1. D.* Again, you are to know that the Masse is like a beggers cloake, patcht vp with many pieces, whereof some were put in at one time, some at another. One Pope puts in one patch, another Pope puts in another: and it was not fully patcht, as now it is, till twelue hundred yeeres after Christ, Acts and Monuments, pag. 1274. &c. And in the Canon of the Masse, there are to bee found a full halfe hundred of errours and blasphemies, *Synopsis Papismi*, the 13. generall controuersie, quest. 8.

C. But how can the Masse bee so late and new, seeing that the Fathers in their writings make mention of it?

M. The word (*Missa*) (which is now called the Masse) in the Fathers, signifieth a publike meeting to the Communion, and to Prayers, or the solemne dismissal of that meeting, or euen the forme of their religious worship. And the Phrase, *Missam facere*, (vsed in some of the Fathers) doth not signifie to say the Popish Masse, but to dismiss some out of the assembly. After the Sermon the Catechumenists, (that is, such as learned the Catechisme, and were not admitted to the Lords Supper) are dismissed. And hereupon the Communion was called *Missa* figuratiuely, because when it began, there was a dismissal of some, *Perkins 2. Vol. 552. 2. D. 553. Synopsis Papismi*, the 13. generall controuersie, Quest. 2.

C. I am satisfied touching the Sacrifice of the Masse, by which (as I doe now plainly perceiue) they doe euen denie the Priesthood, and the onely Sacrifice of Christ: I pray you now to shew mee wherein else they denie his Priesthood?

M. Christs Priesthood consisteth of two parts, Satisfaction, and Intercession. As by his owne Sacrifice once offred, he hath made a perfect satisfaction for our sinnes: so he now continually maketh intercession to God for vs, *Rom. 8. 34. Heb. 7. 25.* The Papists teach, that the Saints in Heauen doe make

make intercession to God for particular men, according to their severall wants: and that having receiued particular mens prayers, they present them vnto God. And so herein they doe also denie the office of Christs Priest-hood, *Rhem.* on *Luke 16. Sect. 4.* on *2. Cor. 1. Sect. 3.* on *2. Pet. 1. Sect. 3.* and in many other places.

C. They say that Christ indeed is the onely Mediatour of Redemption; but the Saints are also Mediatours of Intercession.

M. This is but an idle distinction: for Christ onely is the Mediatour as well of the one as the other. For in a true and sufficient Mediatour, there must be these properties: first of all, the Word of God must reueale and propound him vnto the Church. Secondly, hee must be perfectly iust, and such a one, as in whom was no sinne euer found. Thirdly, hee must be a Propitiator, that is, bring some thing to God, that may appease and satisfie his wrath & iustice for our sinnes. Now, these three properties are not to bee found in any creature, but in Christ alone: and therefore he is the onely Mediator of Intercession, as well as of Redemption, *Perkins 1. Volume 603. 604.*

C. Doe they teach any thing contrary to the Kingly Office of Christ?

M. Yes; they teach that the Pope is Christs Vicar, & head of the Church; that he can make Lawes to binde the Conscience; that he can make new Articles, and abolish the old; that he can dispense with all the precepts both of the old and new Testament: And so herein (and in many other such like things) they denie the Kingly office of Christ.

C. It seemeth then to me (by this which you haue said) that though in words they confesse Christ, yet in deed and in truetb they deny him.

M. They do so indeed: for whosoever denieth the office of Christ, (for the performance wherof he came in the flesh) denieth in effect, Christ to be come in the flesh: but the Papists deny his office, therefore they denie him to be come in the flesh: and so they are no good Catholikes, but rather Heretikes.

C. What should move the Church of Rome in words to acknowledge

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ledge CHRIST, and yet to denie his Office?

M. It makes much for her profit, and by this meanes they doe the more easily deceiue people. That their profit and aduantage is the onely end they ayme at, appeareth by a most blasphemous speech of a Pope of Rome, (*Leo the tenth*) who being somewhat moued against one of his Cardinals, for alleadging a place against him out of the Gospell concerning Christ, answered him thus, *Quantum nobis profuit ista fabula de Christo?* O what aduantage hath this fable of Christ brought vs? *Sleydan de statu Relig. &c. Reip. lib. 1.* They are herein much like to a Fowler, who spreading his net to catch Larkes, hath tied to his net an artificall Larke, a Larke in shew, but not indeed: This hee causeth to moue and stirre: the which the Larkes perceiuing, and thinking it to bee a Larke indeed, they fall downe by him, and so are caught in the net. So they haue a Christ in their mouthes, to draw people to them, but it is a counterfeite Christ. Or if it be the true Christ, yet they doe it but vs the Larke-catcher doth, who many times hath in his net a true and liuing Larke indeede, but it is to deceiue the Larkes, and the more easily to catch them in his net. So they professe Christ, haue his Word and Sacraments among them, but it is only to deceiue simple people, and to make a prey of them.

DIALOGVE. 4.

C. Doe they teach any other thing, contrary to any other Article of the Creeds?

M. Yes; diuers things: In the Article we professe to beleeue, that Christ was conceived by the holy Ghost: and so hee, and hee onely was conceived without originall sinne. They teach, that the Virgin Mary was also conceiued without originall sinne: and that by this meanes it came to passe, that Christ was free from all spot, *Concil. Triid. Sess. 5. Cap. 1. de peccato originali*. And so herein they doe altogether ouerthrow this Article of Christs conception by the holy Ghost, to
whose

whose onely power the Scripture doth impare Christs Hol-
ness, and not the Virgin Mary, which was no less than all o-
thers conceived and borne in sinne; It did need Christ to be
her Mediator as wel as the rest of mankind. There was a long
time a foule strife in the Church of Rome, betwene the Do-
minicans and the Franciscans about this point, A.D. and Mo-
niments, p. 751. It was the common opinion of Fathers and
Writers vntill *Luther*s time; (which was about the yeere
1517.) that she was conceived in Original sinne, *Præconizans*
596. In the fourell Article wee profess that Christ suffered
800; by which he hath made a full and perfect satisfaction for
the sinnes of his elect; and for the whole punishment there-
of, both aetheriall and temporall. *ubi pro. ubi pro. ubi pro.*

The Papists teach, that Christ hath satisfied for sinners going before Baptisme; but concerning sinners following Baptisme, the fault is remitted by the Passion of Christ, and the punishment which of infinite is made finite, is to be satisfied for, by them themselves, either heere or in Purgatorie; that is, men themselves must satisfy the iustice of God; for the temporall punishment of their offences, either on earth or in Purgatorie.

The way they have certain infernal place in the earth called Purgatory, in the which as in a prison house, the soules which were not fully purged in this life, are there cleansed and purged by fire before they can be received into Heaven : Bell. de Purgatorio l. i. cap. 1. and cap. 3. lib. 1. cap. 6. Rhem. on 1. Cor. 3. 1. Pet. 4. 12. and the doctrine of the souls in Purgatory &c.

They say also, that it is an Article of faith, to believe that there is a Purgatorie; and that he which beleeves it not, is sure to goe to hell, *Bellet ibid. l. 6. c. 9.* But this is to straye from being an Article of faith, as that it is a meere fable, and contrarie to an Article of faith. The blood of Christ is the Purgatory of our sinnes, *1. Ioh. 1. 7.* Millions are called the fire tryall, *20 Pet. 4. 12.* whereby wee are cleansed from our corruption, as gold is fro the dross by fire. No other Purgatorie is to be found in Scriptures. The Scriptures affirme, but

two sorts of men, belcuers, and ynbelecuers; and but two places after this for them, heaven for the one, and hell for the other, *Luke* 16. 25, 26. *Iohn* 3. 36. *Reuelat.* 20. 14, 15. and 21. 7, 8. They that die in the Lord, rest from their labours; which cannot be true, if any of them goe to Purgatory. Their works follow them, that is, the reward of their works, *Reu.* 14. 13. If any man should haue gone to Purgatory, then the thiefe upon the Crosse had gone thither, who repenting at his end, wanted time to make satisfaction for the temporall punishment of his sinnes: but Christ said to him, To day shalt thou be with me in Paradise. The doctrine of Purgatory came in to the Church, out of the Heathen writers; for the Philosophers and Poets were the first that ever wrote of it: and Popish Purgatory was vnkowne to the Fathers many hundred yeeres after Christ, *Perkins* 2. Vol. 568. 569.

C. If Purgatory be but a fable, contrary to an Article of faith, then what is the cause that the Church of Rome so listly maintaines it?

M. There is great cause why they should so doe, for it keeps in the fire in the Popes Kitchen: for if the fire of Purgatory were not great, the fire in the Popes Kitchen would be but small; for, by this meanes they haue store of money for Pardons, Masses, Diriges, and other such like trumperies.

DIALOGUE. 5. *Alm* 100. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

C. Doe they teach anything else contrary to the Creed?

M. Yes: The sixt Article saith, that Christ ascended into Heaven, &c. and the Scriptures say, that the Heauens must containe him, &c. *Act* 1. 11. and 3. 21. They teach contrary hereto, namely, that Christ is corporally present in the Sacrament, and that in many places at once: The which is contrary to the nature of a true body and contrary to the nature of the Sacrament, which is a remembrance of Christ. *Virgilius* against *Eugehus* lib. 4. sayth thus: When it (that is the flesh of Christ) was on earth, it was not in Heaven: and because it is now in Heaven, it is not on Earth. This is the Catholike Faith and confession. It is an Article

of faith to beleene the Catholike Church: and faith is the euidence of things not seene; Heb. 11. 1. Therefore the Catholike Church is alwaies vnto the world inuisible; and not to be espied but by the eyes of faith because things seene are not beleued. The Papists teach that the Catholike Church is, and hath bin alwaies visible. *Rhem. on Mat. 16. Sess. 3.* The Church is said to be Catholike, that is, vniuersall, because it is not tyed to any one speciall place, but is spread abroad ouer the face of the earth. They tye it to Rome alone, which can be but a particular Church, & not vniuersall. In the Church there is a Communion of Saints; and these are they that are sanctified by the blood and Spirit of Christ, hauing the perfect holines of Christ put vpon them; by imputation of faith; and the quality of imperfect holines powred into their heart by the Spirit of sanctification. And such are the Faithfull here on earth. 1. Cor. 1. 2. *Phil. 1. 1.*

The Papists acknowledge none to bee Saints, but such as are in heauens. They teach that the Pope can canonize Saints; wherby to make one a Saint, is onely the worke of God, 1. Cor. 13. The Pope hath canonized many; that indeede were neuer true Saints of God, but wicked men, and rancorous Traitors to their Princes, as *Becket*, with many others. *1. Cor. 13. 1.*

This canonizing of Saints was neuer heard of with the Fathers, vntill the yeere 880; and then *Adrian* tooke vp this authoritie. And *John the Third*, after him, confirmed it in his decrees.

In the Creede we professe to beleue the forgiveness of finnes, that is, to beleue that God, for Christ his sake, doth freely forgive the finnes of his Elect, and my finnes also. And herein consisteth our iustificatiō; namely, in the free forgiveness of our finnes, and the imputation of Christs righteousness to vs. The Papists teach many things contrary to this Article. First, that men are to make satisfaction for their finnes. Now satisfaction for finnes, and forgiveness of finnes, are contraries. If we satisfie in our owne person, we

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are not justified freely: if we be justified freely (as most certainly we are, *Rom. 3. 23.*) then we make no satisfaction at all. If a man can satisfie and pay a debt, then he needes no forgiveness: but if the debt bee forgiven him, then it is plaine, that there is no satisfaction made. The satisfaction for our finnes was made by Christ, and not by vs.

C. Did not the ancient Fathers teach men to make satisfaction for their finnes?

M. The satisfaction which they maintained, was an ecclesiasticall and publike mulct, or penalty imposed vpon notorious offenders, thereby to testifie their repentance, and to satisfie the Church whom they had offended, *Perkins. 1. V. 177. C. 2. vol. 165. 2. D. 166.*

The efficient cause of our iustification, is God alone. It is God onely that forgiveth our finnes. *Esa. 43. 25. Mar. 2. 7. Ro. 8. 33.* They teach that the Pope can forgive finnes, and we know that he giues pardons, not only for the time past, but also for the time to come: yea they teach that priests haue right to remit finnes, and they alleadge these places to proue it: *Math. 16. 19. Ioh. 20. 23.* Now we are to note this, that as none can forgive a debt, but the party to whom the debt is due: so none can forgive finnes, but God onely, against whom the sinne is committed, *Psa. 51. 4.* The power of binding and loosing committed to the Apostles & Ministers of the Word, is, by declaring the will and pleasure of GOD out of his Word, both to pronounce forgiveness of finnes to all that are truly penitent: and the retayning of them to the impenitent. The Pope and his Clergie are neuer able to proue themselves to bee the true Ministers of Christ: and they cannot so much as challenge this latter authoritie and power to themselves, much lesse the former which is proper to God onely. The motiue or impulsue cause, which moued God to iustifie vs, was not any thing in vs, but onely the grace of God, that is the free good will and pleasure of God, *Rom. 3. 24. Eph. 2. 8. Tit. 3. 5, 7.* They teach that wee are not justified by grace onely, but by workes also, that is, by the

merit

merit of our works. And to this end they haue (of late yeeres) deuised a first & second Iustification. The first is, when a sinner (of an euill man) is made a good man; and this (they say) commeth onely of Gods mercy by the merit of Christ. The second is, when one (of a good or iust man) is made better and more iust: and this proceedeth from workes.

But we are to know, that there are not two kinds of iustification, a first and second; but one and the same iustification, considered in different respects. In respect of Gods actual acceptance of a mans person, iustification is absolute: but in respect of the actuall application, and manifestation of Gods acceptance vnto a mans conscience, iustification is by parts and degrees. (*M. Scudder on the Lords Prayer, pag. 303. to 390.*)

And further we are to note, that the Papists second iustification, is no other then sanctification, which is an effect & fruit of iustification: the which is imperfect, & not able to iustifie vs before God. The material cause of our iustification, is the actiue and passiue righteousness and obedience of Iesus Christ, his inherent holiness, his fulfilling of the Law, his death, sacrifice, and full satisfaction.

The formall cause, or the forme of iustification, is the righteousness of Christ, imputed of God vnto vs, *Rom. 5. 19. Rom. 4. 5, 6, 7, 8. 1. Cor. 1. 30. 2. Cor. 5. 19, 21. Phil. 3. 9.* The Papists deride this doctrine, that Men are iustified by the Imputation of the righteousness of Christ: which righteousness is not in vs, but in Christ. The *Rhemists* call it a new no-justice, a phantasticall apprehension of that which is not, *Rhem. on Ro. 3. Sect. 7.* They hold them accursed that ~~for~~ affirme and teach: And they teach, that the onely formall cause of our iustification, is the iustice of God, whereby wee are not reputed and accounted iust, but are made iust indeed: and this iustice is that which euery man hath within himselfe, and is inherent in him, *Council. Trid. Sess. 6. can. 10, 11. Rhem. on Phil. cha. 3. Sect. 3.* The instrumentall cause of iustification, on our part, is a true and liuely faith, whereby wee receive and apply vnto our

selues the mercy of God, Christ Iesus and all his benefits; resting vpon him alone for saluation.

They teach, that faith doth not iustifie, as an instrument in apprehending the righteousness of Christ, but as a proper and true cause, it actually iustificieth by the dignity, worthinesse and meritorious worke thereof, *Bellar. l. 1. de iustificat. cap. 17.* They teach also, that faith is not the onely cause of our iustification, but that there are other also, as hope, charity, almes-deeds and other vertues: yea, they say, that workes are more principall then faith, in the matter of iustification: and pronounce him accursed that shall say, a man is iustified onely by faith. *Rhem on Rom. 8. Sect. 6. and on 1am. 2. Sect. 7. Bellar. l. 1. de iustific. 13. Concil. Trid. Sess. 6. Can. 9.* These and other such like things they teach, contrary to the doctrine of iustification, which is a maine ground of Religion. And if there were no more points of difference betweene vs, these were sufficient to keepe vs from vniting of our Religions: for hereby the Church of Rome doth raze the very foundation.

C. You said before, that we are iustified freely: I would know how this can be, if we be iustified by the righteousness, and for the merit of Christ.

M. Because the Decree of God the Father for our Redemption is free, and we pay nothing againe to God of our owne. And therefore by the word (freely) our merits are excluded, but not Christs. By which it appeareth, that in respect of our selues, we are iustified freely of Gods mere mercy and grace, without any respect of our owne righteousness or worthinesse, but yet through Christ, and for his righteousness and obedience imputed to vs: both which are signified by the Apostle, *Rom. 3. 23, 24.*

C. Show me (I pray you) what is meant by (Merit) what the doctrine of the Papists is concerning merit, and whether that our workes be meritorious or no.

M. By (Merit) wee vnderstand any thing, or any worke, whereby Gods fauour and life euerlasting is procured; and that for the dignity and excellency of the worke or thing done,

A Pill to purge out Popery.

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done. Now the true merit whereby wee look to attaine the fauour of God, and life euerlasting, is to be found in the person of Christ alone, in whom God is well pleased. The Papists make two kindes of merit: the merit of the person, and the merit of the worke. The merit of the person is (as they say) a dignity in the person, whereby it is worthy of life euerlasting. The merit of the worke, is a dignity or excellency in the worke, whereby it is made fit, and enabled to deserue a life euerlasting for the doer of the worke. See *Rom. 8. Sect. 5.* We now doe renounce our own personall merits, and all merit of our owne workes, and rely onely vpon the merits of Christ, and we hold that no workes of ours can merit. That no man by any workes of his can merit, may be proued by the properties and conditions that must bee in a worke meritorious, and they are five.

First, the worke must be absolutely perfect: but all our workes are vnperfect, as well in parts, as in degrees of accomplishment. In parts, because we omit many things which the Law prescribeth, and doe many euill things which the Law prohibiteth. In degrees, because the workes of the Saints are vncleane, *Esa. 46. 6. Phil. 3. 8.*

Secondly, a man must doe the worke of himselfe, and by himselfe: for if it be done by the helpe of another, the merit doth not properly belong to the doer. But the good workes which we doe, are not ours, but are wrought by God in vs.

Thirdly, a man must doe the worke, of his owne free will and pleasure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our duty. But whatsoever we doe, we doe it as poore debtors; nay, we are worse then poore debtors; we are miserable Bankrupts, we haue nothing; we haue lesse then nothing to pay, *Luke 17. 10.*

Fourthly, the worke must be done to the benefit and profit of him from whom we looke to be repayed. But no man by any worke of his can bring any profit vnto God, *Ioh. 1. 2. 3. 7. Psal. 136. 1. 50. 1. 31.* We may benefit men, but we cannot benefit our Maker, from whom we haue receiued life and limbe, soule

and body, and all that we haue: wee can giue him nothing; and therefore can deserue nothing from him, *Rom. 11. 35, 36.*

Lastly, the worke and the reward must be in proportion equally; for if the reward be more then the worke, it is not then a reward of desert, but a gift of good-will. But there is no proportion betweene our workes, which are altogether vnperfect, and the excellency of those great blessings, and benefits which the Father giueth vs freely in his Sonne, *Rom. 8. 18.* And therefore in this and the former respects, there can be no merit in any meere man: wherefore it is no lesse absurd to say, that we merit saluation at Gods hands by good workes, then if one should say, Thou hast giuen mee an hundred pounds, therefore thou oughtest to giue me a thousand.

C. Was not this doctrine of merit taught in the times of ancient Fathers?

M. Merit being taken in his proper sense, for due & iust desert, was neuer allowed of the sound Professors: for a thousand yeeres after Christ, *Perkins 1. Vol. 574, 575. second Vol. 535, 536.* Such therefore as will be iustified and saued by their owne workes, and challenge eternall life by their merits, doe shew themselves to be most proud and vnthankfull persons, and deserue most iustly to be condemned eternally.

C. The Papists at their end, doe renounce their owne merits, and professe that they looke to be saued onely by the merits of Christ.

M. If there were nothing else but this, it were enough to proue their doctrine of merit, to be a false doctrine: for if it were a truth, then a man is not onely in his life time to professe it, and maintaine it, but also in his death; yea rather to dye for it, then to deny it. But seeing they in their life professe it and maintaine it, but at their death renounce it; it is a manifest argument, that euen they themselves doe know, that it is not a true, but a false doctrine.

C. If they know that it is not a truth, what makes them then in their life time so stiffly to maintaine it?

M. It serueth greatly to maintaine and vphold the Popes kingdom: for they teach, that the over-plus of Christs merits,

rits, and of the merits of Saints and Martyrs, is the treasure of the Church, which being gathered together, and put into a store-chest, is in the Popes custodie, and he alone hath the plenary opening and shutting of this Chest, and the ordering and disposing of these merits: by vertue whereof, hee giues out Indulgences and Pardons when and to whom hee will: So that such as haue not merits enow of their own, may haue them from thence. And so hereby hee maintaines and vpholds hiskingdome: for hereby comes in infinite wealth and reueneues, *Perkins 3. vol. 1. part. pag. 169. 2. D. 2. vol. 590. 2. 2.* In these and many other particular points, the Papists teach contrary to the Articles of the Creed, and therefore are no true Catholikes, neither doe they belong to the Catholike Church, as is thus proued: Whosoeluer haue not the Catholike faith, doe not belong to the Catholike Church: but this Papists haue not the Catholike faith; therefore they doe not belong to the Catholike Church. That they haue not the Catholike faith, is plaine by that aforegoing.

DIALOGUE 6.

C. *Doe they teach any thing contrary to the doctrine of the Sacraments?*

M. Yes, many things. Christ ordained but onely two Sacraments. The Church of Rome hath added to them five more; namely, Confirmation, Penance, Matrimonic, Orders, and extreme Vnction.

C. *Are not these Sacraments indeed?*

M. No surely; for there are foure things necessarily required to make a Sacrament. First, the authoritie of Christ commanding it. Secondly, the element or outward signe, as the matter of it. Thirdly, the word of institution, as the forme. Fourthly, the end and vse, to be a seale of our faith, for remission of sinnes. These foure things are not to be found in their five latter Sacraments, and therefore they are no Sacraments indeed. *Master Atterfall on the Sacraments, pag. 118. 119. 120. Synopsi Papif. Controu. 14, 15, 16.*

C. *May not the Church then institute and ordaine Sacraments?*

M. None

M. None may ordaine a Sacrament, but onely the Lord. As none may put a signe and seale to a mans last Will and Testament, but onely the maker of the Testament: so none may ordaine Sacraments (which are signes and scales of the new Testament and Covenant of grace) but onely the Lord which made the Covenant. And therefore the Church of Rome, in doing the contrary, proues her selfe not to bee the true Church of Christ, but rather the Church of Antichrist. They doe also in many other things teach contrary to the doctrine of the Sacraments. As;

First, that the Sacraments doe giue grace, and namely, remission of sinnes, *ex opere operato*, by the worke wrought, *Rhem. Act. 2. Sect. 1.*

Secondly, that not onely faith doth iustifie, but the Sacraments also, *Rhem. Rom. 6. Sect. 9.* Whereas Sacraments are signes and Seales of iustification, *Rom. 4. 1.*

Thirdly, that Infants dying without Baptisme, cannot be saved, *Rhem. Job. 3. Sect. 2.* They haue also added many idle ceremonies to Baptisme, as Creatie, Tapers, Salt, &c. with an opinion of saluation and worship annexed vnto them: yea, in times past they baptized bells, but now they begin to be ashamed of it, and say that they were but onely hallowed, and consecrated to holy vses, *Belar. l. 4. de Pont. Rom. c. 12. Synopsi Papisii, Contra. 12. Quest. 9.* Concerning the Lords Supper, they haue likewise most grossely abused it in many things.

First, they take away the Cup from the Laity: whereas the Church of Rome for aboue althousand yeeres after Christ, vsed both signes in the Communion. The Communion vnder one kind, was decreed, defined, and determinated as a publike Law, in the Councell of *Constance*, about the yeere 1414. *Per. 2. Vol. 554. a. b.*

Secondly, they reserue the Bread in boxes, pixes, & other vessels of the Church, for dayes, weekes, and moneths. They shew it to the people, the Priest lifting it ouer his head, and going with it in procession. All this is contrary to the Sacrament: for it is no Sacrament, vnlesse there be a giuing, receiving,

reining, eating, and drinking, *M. Atterfoll on the Sacraments,*
386. 387.

The reservation of the Sacrament was not allowed of, but rather found fault withall by the Fathers. *Perk. 2. vol. 359.*

Thirdly, they adore, fall downe and honour the Sacrament with diuine worship, calling it their Lord and God. A thing neuer heard of among the heathen Idolaters, namely, to worship a piece of Bread, or rather, a thin Wafer.

The adoration in the Sacrament belongeth vnto Christ sitting in Heauen: and is an inward worship of the heart, or lifting vp of the mind, beeing stirred vp with the outward signes. Pope *Honorius* the third (in the yeere 1220) was the first that euer instituted the adoration of the Sacrament. And after him, *Nicholas* the fourth ordained a Feast in honour of the body of Christ, *Perk. 2. vol. 364. Atterfoll on the Sacraments,*
388. 389.

Fourthly, they turne the Sacrament into a sacrifice for the quick & the dead, abolishing the fruit & remembrance of the death of Christ, disannulling his Priesthood, giuing him to his Father, whereas the Father hath giuen him to vs, &c. *ibid.*
page 309.

Fifthly, they maintaine Transubstantiation. These are their very words: If any man shall say, that there remaineth the substance of Bread and Wine in the Sacrament, after the words of consecration, or shal deny that the whole substance of Bread and Wine is changed and converted into the bodie and bloud of Christ (the formes and shewes onely of Bread and Wine remaining: which singular and miraculous conversion the Church calleth Transubstantiation:) let him be accursed. *Con. Trid. Sess. 13. Can. 2.* This their doctrine of Transubstantiation, is a very fable to mock fooles withall, and it overturneth both the nature and vse of the Sacrament. *Atterfoll on the Sacraments, page 45. 46. & page 365. to 369.* If there were a miraculous conversion (as they say there is) of the Bread and Wine, it would appeare to the outward senses. For all true miracles are wrought openly, cleerely, & evidently to mens senses.

sences; *Mat. 26.* But the Bread & Wine, by the judgement of all the senses, remaineth and appeareth to be the same substance which it was before, of the same quality, quantity, colour, taste, handling, smelling, vertue and nourishment: there is not any one sense, or all the senses together, that can iudge otherwise of it, then it did before. If a man should be called in, when the Bread and wine is set on the Table, and bidden to consider well what he there seeth, smelleth & tasteth, and then is willed to goe forth, and to come in againe, after the Consecration is ended by the Priest, and to do the like: and then is asked what he thinketh of it che, no doubt, will answer (vnlesse feare of persecution make him to conceal the truth) I see, feele, smell, and taste the same wafer-cake, and wine that I did before: I can perceiue no naturall and substantiall change therein. And therefore it followeth, that there is no miracle wrought, and consequently, no transubstantiation at all. The difference that is, is in the end & vsc onely. Before consecration, it was common bread and wine, ordained for the nourishing of our bodies. After consecration, it becommeth holy Bread and Wine, sanctified by the Lord, not so much to feede the body, as the soule.

C. Did not the ancient Fathers hold this doctrine of Transubstantiation?

A. They knew nothing hereof, for at least 800. yeeres after Christ. Afterwards began the disputations of Transubstantiation, but not approoued as an Article of faith. The Church for a whole thousand yeeres taught no other then spirituall receiuing of Christ. In the yeere 1215. Transubstantiation was decreed and determined in the Councell of Lateran, vnder Pope Innocent the Third, and made a maine matter of faith, *Perk. 1. vol. 558, 559.*

C. What say you then of their Transubstantiated, or consecrated host (as it is called) for the bread in the host carried in processions & worshipped?

A. Surely it is nothing else, but a wheaten, or breaden god, or rather an Idol, nothing inferiour to Aarons Calfe, or Terahams Calues, or the Nehushtan, and piece of brasie that Egiptians

this brake, in pieces: nay, as vile and detestable as an Idoll among the Heathen. And for a conclusion of their doctrine of Transubstantiation, I will here set downe a wittie conceit which one shewed me not long since: I have kept the matter, but changed the meeter, to make it sound somewhat the sweeter.

The Priests doe make Christs body and blood,

Hereof none must once doubt;

They eate, they drinke, they bow him,

They beare him all about.

DIALOGUE.

C. I am satisfied touching the first point, namely, that the Priests are not of sound faith: but how doe you proue that they are not of good life, seeing they doe so many good works?

M. I proue it thus: Where the Doctrine is corrupt, the life cannot be good: but their doctrine (as you have heard) is most corrupt, therefore their life cannot bee good. A true faith is the ground of a good life, and without which it is impossible to please God, Heb. 11. 6. yes, whatsoever is not of faith, is sinne, Rom. 14. 23. A true faith they have not, and therefore their works cannot be good, and such as may please God. That they have not true and sound faith, hath bin shewed in many particulars; and it further appeareth also in this, that they do even wilfully reject the means whereby it is wrought, namely, the preaching, hearing and reading the Word of God: They haue not, neither will they haue the Scriptures to be soundly preached, read, and heard in their owne tongue. That they cannot abide to haue them in their owne language, appeareth by this one example: One *Pander* a *Towne-Clarke* of *London* (in the time of King *Henry* the Eighth) hearing that the Scriptures should be put into English, he spake to this effect, and confirmed it with an oath: viz. that if he knew that the Scriptures should bee put into English, and that the King would haue them to be read in the Church, rather then he would live so long to see it, he would cut his owne throat: But (as *Hall* saith, who heard

him speake it) he was not so good as his word: for, instead of cutting his throat, he hanged himselfe.

C. What is the cause that they cannot abide to haue the Scriptures in their owne Language?

M. S. Iohn giues the reason. For, euery one that doth euill hateth the light, neither cometh to it, lest his deeds should be reprobued & discovered, Ioh. 3. 20. If the Owle flieeth abroad by day, the birds by & by discern him, follow him, & fall vpon him; and therefore he flies abroad in the night, and then he is quiet. If the Scriptures should be suffered to be expounded and read of all Nations in their owne Language, then that Owle of Rome (the Pope I meane) with all his subtilties and abominations, would be discerned and discouered, and then the world would hate him, follow after him, & persecute him, (euen as the small birds doe the Owle :) and therefore they cannot abide the Scriptures in the vulgar tongue, but in darknesse rather than light, because their deeds are euill: Ioh. 3. 20.

C. What say you then to their good workes, as building of Churches, giuing of almes, &c.?

M. These and such like workes, required in the Law of God, in themselves are good, and to be praised of all: but to them they are (as the Fathers called the vertues of a heathen) but *floridus peccatis* glittering drosse, and beautifull deformities.

C. Doe they teach any thing contrary to the morall Law, and to the doctrine of good workes?

M. They doe both teach and practise many things directly contrary to Gods Commandements. They teach for good workes, such things as are not commanded, but rather forbidden in the Law of God, as namely, to goe on Pilgrimage, to vow single life, to fast forty dayes and forty nights, &c.

First, concerning for Pilgrimages vnto certaine Images: there was none of the Fathers did so much as dreame of this for 600. yeeres after Christ, at the least, Perkins 2. Vol. pag.

therefore being ignorant, and without the true knowledge of God, cannot truly worship him, but must needs bee Idolaters, worshipping they know not what. The first Commandment requireth that wee haue the true *Iehoua* for our onely God. They make Christs body to be God, because they hold that it may be in many places at once, which thing is proper only to God. They make the Pope to be God, & that in plaine words. *Christopher Marcellus* said to the Pope, Thou art another God vpon earth; and the Pope tooke it to himselfe, *Emil. Lait. Sess. 4.*

They giue the power to the Pope, which is proper to God, and so make him to be God. As, that he can make holy that which is vnholie, pardon sinnes, &c. *Perfor. in vol. 400. 1.* and they giue diuine worship to creatures, and so make the thei Gods. The second Commandment concerneth the outward worship of God, on the forme & manner of his worship. This Commandment they haue cleane purged out of the Decalogue, and to fill vp the number, they diuide the last into two: The scope of this Commandment is, that no Image is to be made of God, nor any worship performed to him in an Image, *Exod. 20. 23, 25.* But they teach it lawfull to make Images of the true God, and to worship him in them, and that there is a religious worship due to them, *Belarm. de Imag. fals. lib. 2. cap. 21.* And in the second *Nicene* Council it was decreed, that the Image of God should be worshipped with the same worship that is due vnto God. Their practise is answerable to their doctrine: for they worship the Images of God, of Christ, the Saints, the wooden Crosse, yea, a piece of bread.

C. They say, that they doe not worship the Images, but God, Christ, and the Saints in the Image. Suppose that this were true, yet in so doing, they commit grosse idolatry, and the same that the people of Israel did; for which God plagued them greatly, *Exod. 32. 1, 2, 3.* I thinke there is none so very a Calfe, as to thinke that they worship the Calfe in so. The Calfe was but a representation

tation

action of God; and yet they sinned greatly in making it, and worshipping God in it. The Heathen in times past could say as much for themselves, concerning their worshipping of Images, as the Papists now doe: and yet as they were Idolaters, so are the Papists: for as touching their superstition and idolatry, blood canot be more like to blood, or an egge to an egge, then the one of them is to another. The Heathen had for enery Nation and Prouince, some peculiar god. Among them, the Elements had their seuerall gods to rule ouer them. The Heathen had a certain god assigned to their cattell. The Heathen had peculiar gods for learning and learned men, and for handi-crafts men. And all these haue the Papists likewise. The Heathen erected Altars, ordained Priests to offer Sacrifices, fell downe before their Idols; &c. So the Papists deck and adorne their Images, goe on Pilgrimage to them, fall downe vpon their knees before them, and make their prayers vnto them. And what is all this, but to worship the very images themselves, the which is most grosse idolatry? *Musculus on Psal. 16. verse 4. page 139. 140. Virid. ground, pag. 87. to 91. Atterfell on Philimon, page 63. 64.*

C. They say, that there be degrees of religious worship; the highest is latría, and this is due vnto God: the lowest is Dulia, proper to Saints; &c. *Bellar. de imag. Sanct. lib. 2. cap. 25. The Scripture acknowledgeth one onely kind of religious worship, and that due onely to GOD, Math. 4. 10. Reu. 22. 9. And this distinction of theirs was not knowne and receiued into the Church, till 400. yeeres after Christ, Pesh. 1. vol. page 696. 2. vol. 330.*

C. Was not the making and worshipping of Images appeared of by the ancient Fathers?

M. There was no use of Images among Christians, specially in their Churches, for 379. yeeres after Christ. Adoration of Images was neuer publickly authorized till 788. yeeres after Christ, in the second Councell of Nice, *Pesh. 2. vol. page 696. 2. vol. 421.*

If you be disposed to see more at large when Images first came vp, how they were forbidden and condemned by Fathers,

thers, Emperours and Councels, and how all that the Papists can say for them, is answered; then read the booke of Homilies against perill of idolatry: for I know none that hath written more soundly, fully, and plainely thereof.

C. Doe they teach and practise any thing else against the second Commandement?

M. Yes: to the right worshipping of God, there is required a reuerend vse of the meanes of Gods worship and seruice, the which are sincere prayer, preaching, hearing of Gods Word, and the vse of the Sacraments. Concerning prayer, it must be made with vnderstanding, *1. Cor. 14. ver. 15.* Contrary hereunto is their praying in an vknown tongue. In the purest Churches for the space of 800. yeeres at the least, diuine prayer was neuer performed in a tongue vknowne to the people, *Perk. 2. vol. 557.* Concerning the Sacraments, they doe not rightly administer and receiue them, but haue added and taken from them at their pleasure.

The helps and furtherances of Gods worship are specially two; vovwes and fasting. The Papists make these to be parts of Gods worship: yea, they make fasting to be a worke of satisfaction to Gods iustice, for the temporall punishment of sinne, and a meritorious worke, *Rhem. on 1. Cor. 15. Sect. 7. Perk. 1. vol. 596. Synopsi Papismi.* The sixt generall Controuersie, *quest. 3. 4.* The 19. generall Controuersie, *quest. 8.* In a word, all their carnall ceremonies, deuised by men, and wherein they place the worship of God, are contrary to the second Commandement. The most of which ceremonies, they haue borrowed, partly from the Iewes, partly from the Gentiles. *Willat on Iude, pag. 215. 216.*

DIALOGVE 9.

C. Doe they teach and practise any thing contrary to the Commandements following?

M. Yes: The third Commandement concerneth the glorifying of Gods Name in the whole course of our life. They teach men to giue the glory which is proper to God, to creatures, as to the Virgin Mary, the Pope, &c. They teach it Iaw

full

full to sweare by Saints, and not by God onely. They maintaine perjury, because they teach with one consent, that one being examined, may answer doubtfully against the direct intention of the Examiner, framing another meaning to himselfe in the doubtfulnesse of his words. As for example, A man is asked whether he were not such a day at the Masse, in such a place? They affirme that hee may say no, and sweare vnto it (although he were at it) reseruing this to himselfe; not with purpose to reueale it to the Examiner: whereas (in the very Law of nature) he that takes an oath, should sweare according to the intention of him that hath power to administer an oath: and that in truth, iudgement and righteousness, *Ier. 4. 3.* They are also egregious blasphemers of Gods Name. They haue vttered most horrible blasphemies concerning the Scriptures. See Doctor *Willets* foure Pillers of Popistry, ps. 49. to 61. The fift Commandement requireth subiection and obedience to Superiours, and namely, to Kings & Princes, who are supreme and next vnder Christ, *Rom. 13. 1. Pet. 2. 13.* They teach that the Pope is supreme head ouer all persons, &c. that he oweth no subiection to Kings and Princes; but hath power to make them, and to put them downe at his pleasure. The Pope and his Clergie will not be in subiection to them, but rather exercise Lordship ouer them. The Popes supremacie was vniheard of and vnkowne, till the yeere of Christ 600. It was first broached by the murdering Emperour *Phocas*, at the ambitious desire of the proud Pope *Boniface* the third, about the yeere 607. And since that time, the Popes haue shewed their intolerable pride, in their behaviour towards Princes. The Pope in his writings calls himselfe, *Seruum seruorum Dei*, The seruant of Gods seruants; but in his actions, he will be *Dominus dominorum*, the Lord of Lords: wherein he plainly sheweth himselfe to be that man of sinne and Antichrist, which exalteth himselfe aboue all that is called God, *1. Thes. 2. 4.* This may be shewed by many examples.

Alexander the Third, did tread vpon the neck of the Emperour *Frederick* the First, blasphemously abusing the words of

the Psalm, Thou shalt tread vpon the Lyon and Adder, &c. Acts and Monuments, pa. 185. Pope Celestine crowned Henry the sixth with his foote, and with his foot spurned it off again, *ibid.* 221. The Papists also teach and maintaine disobedience to Parents: for, they teach that it is lawfull for the child, being a Roman Catholike, to deny his duty to his parents, being Hereticks. And as the Scribes and Pharises taught, that if the Children did bring to their *Corban* (that is, their Treasury) though they neglected their parents, yet they were free: so they teach children to giue that they haue to Monasteries, &c. wherewith they should relieue their Parents, *Bucanus Common places, page 901.*

DIALOGVE 10.

C. *Doe they teach and practise any thing contrary to the first Commandement?*

M. Yes, the first Commandement forbiddeth vs to kill, or hurt any man. They teach it lawfull for subiects not onely to rise vp against, but euen to kill their Princes the Lords Anointed (if they be excommunicated by the Pope) & that it is a meritorious worke so to doe. This with other such like denellish doctrines, and the Authors thereof, are to bee seene more at large in *Bucanus Common places, concerning Magistrates:* and in Master Taylor on Psalm 32. pag. 208. 209.

C. *Can you name any that haue put it in practise?*

M. Yes, Pope Gregory the seventh, called *Hildebrand*, hired one to kill the Emperour. A Monke poisoned King *Iohn Henry* the third, King of *France*, was slaine by a Frier. Yea, Pope *Sixtus Quintus* highly commended the Frier for doing of it. *Henry* the fourth of *France* was also slaine by a Papist. Many of them, (yea of their Priests and Iesuites) haue attempted to kill our late Queene *Elizabeth*, and our King *Iames*, with all his royall issue, and that after a most barbarous manner. These Popish Traytors may very fitly bee compared to that base and vnnaturall bird the Cuckow: who though hee bee hatched, fed and brought vp by a little bird, yet he deuoureth both the naturall yong ones, and also the damme her selfe.

C. 41

C. Are there none that teach and practise the killing of Princes but Papists?

M. This doctrine was neuer maintained by any Heretikes (besides the Papists) as our most Christian and learned King hath shewed in a speech of his, vttered in the Parliament-house, in the yeere, 1605. by occasion of the Gun-powder Treason. And herein you may see how contrary they are both to the doctrine & practice of the Prophets, Christ, and his Apostles, who both taught and practised subiection, euem to wicked and idolatrous Princes, and did neuer so much as attempt to hurt them. As for example: *Saul* was a wicked King, forsaken of God, and one that did most cruelly persecute *Dauid*, who was anointed to be King after him. As two seuerall times the Lord deliuered *Saul* into his hands, so that hee might (without any resistance) haue killed him: yea, *Achish* desired that he might strike him but once with his speare. But what said *Dauid*? Touch him not, for who can lay his hand on the Lords anointed, and be guiltlesse? Nay, his heart smote him for cutting off the skirt of *Sauls* Robe, 1 *Sam.* 24. 4, 5, 6 &c. chap. 26. 8, 9, &c. And afterwards, when one brought tidings to *Dauid* that he had slaine *Saul*, what did *Dauid*? Did he commend him for it, as the Pope did the Frier? No; he caused him to be slaine for his labour, 1 *Sam.* 1. 14, 15, 16. Now what thinke you of *Dauid*?

C. Hee was a man after Gods owne heart, indued with the Spirit of God.

M. It is most true; and therefore the Papists (which both teach and practise the contrary) are indued with the Spirit of Satan. *S. Paul* saith, that to forbid marriage and meates, is a doctrine of deuils, 1 *Tim.* 4. 1, 3. If that bee a doctrine of deuils, then much more is this. In the sixth Commandement is also condemned all cruelty: yet herein they exceed and excell all others. And this is a speciall note of a false Religion; and yet this is one speciall meanes whereby Popery is upheld. See *Taylor* on *Psal.* 32 p. 204. to 208. *Salomon* describes an harlot by three properties, cruelty, treachery, and flattery,

Pro. 2. 16, 17, 18. As a dishonest and ynchaste woman is thus discerned, so is a corrupt religion. And these are the very badges and ensignes of the Whore of Babylon: Where they get the sword, they shew all cruelty: where their power faileth, they worke by trechery: where this speedeth not, they will deceiue by flattery and hypocrisie. See the Preface to Doctor Willets Treatise on the Epistle of *S. Jude*, pag. 2, 3, 67.

DIALOGUE. II.

C. What doe they teach and practise contrary to the *seuenib Commendement*?

M. They hold and teach, that mariage is ynlawfull in the Clergie: and that the marriage of Ministers is the worst sort of incontinenzie and fornication, *Rhem.* on *1. Cor. 7. 9. Sect. 8.* whereas mariage is the remedie against fornication, *1. Corinth. 7. 2.* They allow their Priests to keepe harlots, (rather then to marrie) so they doe it closely: for this caneat is giuen them: *Si non castè, tamen causè.* If thou canst not lue chastely, thou mayst keepe a whore warily. And what vnclannes and filthinesse hath bin committed by many Popes and Popish priests, all the world knoweth. A taste hereof, I will giue you in a few examples.

Pope *Iohn* the 13. was an Adulterer, and an incestuous person. Being found without the City with another mans wife, he was so wounded of her husband, that within eight dayes after he died, *Acts and Monuments*, page 143. Pope *Sixtus* the fourth erected at Rome a Stewes of double abomination, not onely of women; but also of men, *ibid. 6. pag. 667.* *Alexander* the fixt committed incest with his owne daughter *Lucretia*, *Guicciardine lib. 3.* *Innocentius* the eighth had diuers bastards, and boasted of them. See *Willets on Iude*, page 188. They had one Pope that did beget no child, but was begotten with child, and brought it forth in going on procession: and that was Pope *Iohn* the eighth, who proued to be *Jaane*, and not *Iohn*. This they deny, but there was of late yeeres written a booke by *M. Alexander Cooke*: and another written in Latine by

by a stranger, wherein they proue (and that out of Popish Writers) that there was such a one. For they sufficiently proue themselves to be men indeed, in begetting Bastards. It is an old saying, It must needs be a holy Procession, where the Diuell beates the Crosse: so it must needs bee an holy, chaste and pure Church, that hath such vnholly, impure, vnchaste, and filthy heads, as many Popes haue been. And as were the heads, such was the rest of the body. Their Monasteries and Monkish Cels were detected of most infamous incests, fornications, &c. as doth appeare in the inquisition made in the time of King Henry the eighth, *Presat. Balai. de abis Roman. Pontif.* See a little booke (lately set forth) called the Friers Chronicle. Contrary to the eighth Commandement are the Popes Bulls, Indulgences and pardons for sinne: and all for money. They sell such things as are not to bee sold, namely, remission of sinnes, and the merits by which men may come to the Kingdome of Heauen. But no penny, no *Pater-noster*, *Synopsis Papijni. Controuersia 14. part. 3.* Popes Bulls and Indulgences (wherein is giuen absolution from the guilt of temporall punishment) were not knowne to the Catholike Church, for 1000. yeeres and more after Christ, *Perk. 2. Vol. 589.* And herein they maintaine licentiousness for what neede one care what sinne hee committeth, when for a little money he may haue a Pardon for it?

One *Roger Holland* (sometime a Papist) saith thus, I was of this your blind religion; hauing liberty vnder your auricular confession, I made no conscience of sinne, but trusted to the Priests absolution; he also for money, doing some penance for me: which after I had giuen, I cared no further what offences I did: no more then he cared, after he had my money, whether he fasted with bread or water for mee or no. *Acts and Monuments, pt. 2040.*

DIALOGVE 11.

C. *Show me also, I pray you, what they teach and practise contrary to the two last Commandements.*

M. The ninth Commandement condemnes all lying and

disimulation, rayling, mocking, &c. They maintaine equiuocation, which (as the Secular Priests haue said) (*Quodlibet 2. Art. 4. pag. 6.*) you may tearme in plaine English, lying, and cogging. They are notorious lyers, and slanderers, raylers, and mockers, *Willet on Iude p. 195. & 205. 212.* They haue falsified mens writings, putting in, and putting out what they please, as is to be seene, in their *Index expurgatorius.* See *Perk. 2. vol. page 489. &c.*

There haue been in times past games appointed for lying. If there were any such now, the Papists would carry the Whet-stone from all the Heretikes in Christendome. The tenth Commandement condemneth originall corruption, and the very euill thoughts and lusts of the heart without consent.

They teach, that concupiscence in it selfe is not sinne. These are the very words of the Councell of Trent: This concupiscence (which the Apostle sometime calleth sinne) the holy Synod declareth, that the Catholike Church did neuer vnderstand to be called sin, because it is truely and properly sinne in the regenerate, but because it commeth of sinne, and enclineth vnto sinne: If any man thinke the contrary, let him be acursed, *Seff. 5. cap. 1. de pec. orig.* Wherein, they both decree against the Apostle himselfe, *Rom. 7. 23.* and also they gainsay themselues: for if this concupiscence boile out of originall sinne, as out of a fountaine, and that is damnable: It followeth, that concupiscence or lust is also sinne before God, and doth deserue condemnation. They say, that in the regenerate it is veniall. But this is an vndoubted principle, that all sinnes in themselues and their owne nature are mortall. And concerning this veniall sinne, it was not knowne among the Fathers for 700. yeeres after Christ. And thus you see what grosse things they both teach and practise contrary to the Commandements of God: whereby it plainly appeareth, that Popery cannot bee of God: for thus I reason: Whatsoeuer religion doth teach things contrary to the commandements of God, is not of God:

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God: but Poperie doth so, and therefore it is not of GOD: and so by good consequence, Papists cannot be good Catholikes.

DIALOGVE 13.

C. Hitherto you have shewed, that the Papists teach many things contrary to the Creed, the Sacraments, and the tenne Commandements, now tell me, I pray you, whether they teach any thing contrary to the Lords Prayer?

M. They doe likewise teach & practise many things contrarie thereunto, I will but onely name some of them. The Lords Prayer teacheth vs to call vpon God onely. They teach and practise prayer to Saints. In the first Petition, we pray for the hallowing of Gods Name. They giue vnto Saints departed, that which is proper to God, and so dishonor Gods Name. In the second Petition, we pray for the creasing of Gods Kingdome of Grace in our hearts, and also for the meanes thereof, namely, the preaching & hearing of Gods Word. They hinder the comming of Gods Kingdome, in reiecting the Word of God, and in persecuting such as will preach, heare, and read it. Contrary to the third Petition is their doctrine of free-will. Contrary to the fift Petition is their doctrine of satisfaction for sin. In the sixth Petition, we pray for strength to withstand Satan & his temptations. They teach people to driue away the Deuill with holywater, and such like childish toys. These and other such like things, they teach and practise contrary to the Lords Prayer.

DIALOGVE 14.

C. If Popery be so contrary to the grounds of Religion, shew we may not ioyne with them in their profession.

M. It is true indeede: we must therefore doe as the Lord bade *Jeremy* (*Chap. 15. 19.*) Let them returne to thee, but returne not thou to them. We may ioyne with them in respect of ciuill society, but not in respect of Religion: and yet euen then we are to take heed, lest we be corrupted by them: for he that toucheth Pitch, shall be defiled therewith. Some thinke

thinke that our Religion, and the religion of the present Church of Rome, are all one for substance, and that they may be vnited: but they are grosely deceiued: for an vnion of these two Religions can neuer be made, more then the vnion of light and darknesse, and that because the Church of Rome (as hath at large bin shewed) hath strooke at the very foundation.

C. If Poperie bee so contrary to the very grounds of Religion, then, what is the cause that so many (yea, of the more wise and learned sort) do embrace and cleaue to it?

M. One speciall cause of it is, that because men will not receiue the loue of the Trueth, therefore God will send them strong delusion, that they should beleue a lie, 2. Thes. 2. 10, 11.

A second cause is, ignorance of the Scriptures, and of the grounds of Religion, for if men would well acquaint themselves herewith, they should easily see the grossenesse of Poperie.

A third cause is, that Popery is very agreeable and pleasing to mans corrupt nature: As for example: to be iustified by our good works: to haue images to worship God in: to lue in ignorance: to haue pardons for our finnes: to serue God in outward ceremonies, as in choice of meate, difference of dayes, &c. these are things very agreeable & pleasing to our corrupt nature, and therefore one especiall cause why so many embrace Popery.

A fourth cause is, the tyranny of the Church of Rome, whose chiefe meanes to vphold her religion, is fire & sword: for were it not for this, many thousands in a few yeers would vnterly renounce Popery.

A fifth cause why so many (especially of the Learned) doe embrace it, is pompe and profit: that is, ambition and couetousnesse.

This was that which made the Scribes and Pharises (euen against their owne knowledge) to withstand Christ and his Gospell,

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And this makes many learned Papists to do the like. They know (no doubt) that in some things they erre: as it doth appeare by the words of *Stephen Gardiner* on his death-bed.

The Bishop of *Chichester* seeing him to bee in a desperate case, comforteth him with the hope of remission of sinnes by the merits of Christ. *Gardiner* hereunto answereth thus: What, will you open that gappe now? you may speake it to me, and to such as are in my case: but if you teach it to the people, then farewell all; meaning our authority, pompe, and profit by absolutions, Masses, &c. These are the speciall causes why so many embrace Popery.

C. There is one thing more that I would gladly know concerning the Papists, and that is, whether a Papist may be saued, seeing that Poperie is so contrary to the grounds of Religion?

M. You are then to marke what a Papist is. A Papist (as the *Rhemish* on *Act* 13. *Text* 4. doe describe him) is one that cleaueth to the Pope in Religion, and is obedient to him in all things.

Euery one now that is vnder the iurisdiction of the Pope, is not to be counted a Papist: for there are some, euen in *Italy*, *Spain*, &c. that hold the Grounds of Religion, doe sigh and groane vnder the *Romish* yoke, and desire to bee freed from it, yea, would reioyce to see it.

Againe, there may be some, that (for want of knowledge, and the means thereof, are entangled with some points of Popery, but yet they hold the foundation, which is *C H R I S T I A N I T Y*, and looke to be saued by his merits, and not by their owne, or any others. Such we account not Papists, but the true Church and children of *G O D*. But by Papists, wee meane such as cleaue fast to the Pope in Religion, are in all things obedient to him, will not be reclaimed from their errors, refuse to heare the Word of God, to read the Scriptures, or any other good bookes. Of such we may boldly say, that if they thus continue to the end, they cannot be saued.

DIALOGVE IS.

C. I doe now plainly see that Papists are no good Catholics, because

cause they are neither of sound faith, nor good life: but tell me (I pray you) who indeed are the true Church, and the true Catholics?

M. All that doe truly and sincerely embrace, professe, and practise the aforesaid grounds of Religion, in what countrey soeuer they liue.

C. Is the Church of England the true Church?

M. Yes; for it hath the speciall marks of the true Church: namely, the Word of God sincerely and soundly preached, and the Sacraments rightly administered.

C. The Papists say, that there are diuersities of opinions among vs, that we cannot agree among our selues, and that therefore wee are not the true Church.

M. In all substantiall points of Religion, we agree both amongst our selues, and also with all other sound Protestants in Christendome. In other things there haue been, are, and will be diuersities of opinions, and differences to the worlds end. They should first plucke out the beame of their owne eyes: for we can truly charge them with greater differences: As namely, with that sharpe and bloody contention betweene the Franciscans and the Dominicans; and with the late bitter contention betweene the Iesuites and the secular Priests: wherein the Priests did write as bitterly against the Iesuites (and namely, against *Parsons*) as euer did any Protestant: nay there was neuer any Protestant writer that did lay such foule and odious crimes to their charge, as the Priests did. And herein they veresied the old Prouerbe, When thieues fall by the eares, true men come to haue their goods. For one dissention that is among vs, they haue (at least) ten among themselves. Doctor *Willet* (in his fourth Pillar of Papistry) hath set downe at large:

First, the contradictions and diuerse opinions of old Papists and new.

2. The contradictions of the Iesuites amongst themselves.

Thirdly, that their stoutest Champion, *Bellarmino*, is at variance with himselfe, shamefully forgetting himselfe, saying and vsaying: now of one opinion, by and by of another.

And

And no maruell. *Oportet enim mendacem esse mendem.* A lyer had need to haue a good memory.

Fourthly, he sheweth the repugnances, inconueniences, and inconsequent opinions which Popish Religion hath in it selfe. And thus you see, how they charge vs with that, where in themselves are most faulty.

DIALOGVE. 16.

C. *Are there none among vs, that maintaine any strange and new opinions, contrary to the grounds of Religion?*

M. If there bee any such, our Church doth not approve of them, but rather censure and punish them.

C. *There be some that professe the former grounds of Religion as we doe, and yet say that there is no true Church among vs: and therefore will not ioyne with vs in prayers, hearing the Word, and in the use of the Sacraments, but separate themselves from vs: what say you of such?*

M. I say, that they are possessed with the spirit of pride and singularity; and that in so doing, they doe euen denie these Articles of faith, the Catholike Church, and the Communion of Saints, & are such as the Apostle speaks of, *Rom. 16.17. Heb. 10.25, 39.* Master Perkins (in his first Vol. pag. 409.) calls them a schismaticall and vndiscreet company, and saith, that they are full of pride, thinking themselves to bee full, when they are empty; to haue all knowledge when they are ignorant, & haue need to be catechized. Another fault thus of them: The error of those men is full of euill, yea of blasphemie, who doe in such manner make a departure from this Church, as if Christ were quite banished from hence, and that there could bee no hope of saluation to those that abide here. And further he saith, that if they cannot finde Christ here, they shall find him no where. The errors of these men you may see in a little Treatise set forth by M. Bernard, called, *The Separatists Schisme.*

C. *I pray shew me some example, that they ought not to separate themselves from vs, and that they doe so in so doing.*

M. In the Church of Corinth, the incestuous man was not punished; fornication was lightly regarded, yea, there were

Some that euen denied the Resurrection, yet *S. Paul* doth account and call them the Church and Saints: hee doth not perswade any to make a separation, but doth plainly rebuke them, and sheweth how they should punish the euill doer. I speake not this to excuse any grosse sinne that raigneth amongst vs: (for I wish that the same might bee seuerely punished) but to shew, that where the Word is truly preached, and the Sacraments rightly administred (as in our Church they are) none ought for any cause to separate themselves: And, that such as doe it, doe sinne grievously, I will shew you by a familiar example. A mother conceiue and bringeth forth a sonne, and that with great trauell and paine: Shee traineth him vp to mans estate, and that not without great care and labour: This sonne at length espying some spot and blemish, or some infirmitie in his mother, forsaketh her, and will not acknowledge her to be his mother, what would you now thinke of him?

C. Surely I should thinke such a one to be a very wicked and unnaturall sonne.

M. Euen such are they, who (for some seeming faults in our Church) deny it to be a true Church, and doe separate themselves from it: whereas this Church hath conceiued them, brought them forth, and nourished them. For if euer they were truly begotten vnto Christ, and borne anew, it hath been by our Church, and our Ministerie, by which likewise they haue been trained vp, and brought to that knowledge which they haue.

C. There are many amongst vs that make great profession of Religion; but I can see no good workes come from them: nay, they are not only barren in good workes, but also liue in some one grosse sinne or other. Are these the true Church, and true Catholikes?

M. Though they liue in the Church, yet they are not of the Church: they are but Hypocrites, and shal (if they repent not) haue the reward of Hypocrites: yea it shall bee easier in the Day of Iudgement for many Papists, then for them; because by their barren and fruitlesse, yea wicked life, they

A Pill to purge out Popery?

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they haue caused the Name of God, his Gospell, & the true Professors thereof, to be euil spoken of. Let all therfore that will be accounted the true Church, and true Christians, be carefull to adorne the doctrine of God our Sauour in all things, and that by a godly conuersation, and by doing of good workes.

C. The name of God be blessed for this our conference, whereby I finde my selfe much edified. There remaineth yet one thing more, which I will demand of you: and that is, How I may come to know and be assured, that I am indeed a member of the true Church, and that I shall certainly be saued?

M. Be diligent to heare the Word of God preached. Reade the Scriptures. Receiue often the Sacrament. Acquaint your selfe throughly with the aforesaid grounds of Religion. Ioyne hereunto earnest and hearty prayer. Set apart some time for these things, specially be carefull to spend the Sabbath herein. And to all these things ioyne an holy conuersation, indeuouring aboute all things to haue alway a cleere conscience toward God, and toward men. In doing this, you shall at length come to that full assurance, wherof S. Paul speaketh, namely, that you are the child of God, and that nothing shall be able to separate you from the loue of God, which is in Christ, Rom.8.38.

Babylon is false, it is false;

Rev. 14. 8.

*Praise, honour, glory and power, be vnto him
that sitteth upon the Throne, and vnto
the Lambe for euermore. Amen.*

Reuelation 5. 13.

FINIS.